

# The Brethren Evangelist.

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## My Rock and Refuge.

God! Thou art my rock and strength,  
And my home is in Thine arms;  
Thou wilt send me strength at length,  
And I feel no wide alarms,  
Sin nor Death can pierce the shield  
Thy defence has o'er me thrown,  
Up to Thee myself I yield,  
And my sorrows are Thine own.  
Thou my shelter from the blast,  
Thou my strong defence art ever:  
Yet I know Thou leav'st me—never;  
When my foe puts forth his might,  
And would tread me in the dust,  
To this rock I take my flight,  
And I conquer him through trust.  
Christians, cast on Him your load,  
To your tower of refuge fly;  
Know He is the living God,  
Ever to His creatures nigh.  
Seek His ever open door  
In your hours of utmost need:  
All your hearts before Him pour,  
He will send you help with speed.  
—A. H. Francks, 1663-1737.

## Things In General Some Things In Particular.

The Dew Point of Christianity.—Were you ever attracted by the bright, sparkling dew, as diamond like, it reflected the bright rays of the sun? How beautiful! At some point, the beautiful dew was formed, when all things were favorable, the dark, damp, ropy atmosphere of the night was turned into the bright and sparkling dew drops of the morning. Every church should be at the dew point of Christianity. The church is composed of human material, hence has a considerable amount of dark and damp atmosphere within its borders. But the human element can be so operated upon as to turn the dark into bright, and the confused into harmony. The dark and ropy atmosphere of sin may be turned into bright and sparkling acts of grace.

A Church At The Dew Point.—The Apostolic church was at the dew point. They exercised obedient faith—waiting at Jerusalem for the promised power. They were in union—gathering together with one accord. They were faithful in prayer—meeting for this purpose day after day. Then there came a point when all things were favorable. The Holy Ghost came, and the atmosphere of Jerusalem was completely changed. Three thousand passed from death into life. The black drops of sin were converted into the dew drops of grace, which reflected the bright rays of the wonderful gift, and thus developed light from darkness. Every church must have the Holy Ghost, and it must be obtained as a whole by individual efforts.

How To Reach The Dew Point.—If this point is reached, it must be by putting away self, and showing Christ. A gentleman bought a picture, which he intended to clean and sell. While engaged in the process a piece of the face scaled off, and under this piece, there seemed to be a ground of bright color. He picked off more of the outer crust and continued until he had all removed and there shone out a beautiful picture of Christ. Some one had painted an interior picture over it of less value. Over Christ, the hope of glory formed in our hearts by the

operation of the Holy Ghost, Satan paints a crust of selfishness which must be removed if Christ would be seen in all his beauty.

The Person Of Christ Above Personality.—Not only is self to be subdued, but we are not to allow any person to come between us and our work for Christ. If the dew point would be reached it must be Christ and not persons. Often individuals cease to be active because they are displeased with persons. They have not the good sense of an old Scotch woman who had a quarrel with her pastor. The Sunday after, she attended church as usual, which surprised the preacher, who told her so. She said to him: "my quarrel was with you and not with the Almighty." More churches would live along the dew points, if more members had the wisdom of this woman.

The Dew Point All The Time.—Not only should churches reach the dew point, but they should remain there. Spiritual activity should not cease, for there are always souls to be saved. I know that the struggle for existence causes some to be more active in the physical direction, at some season of the year than at others, but, there are always some in the church who are regular and they should by faith and prayers live at white heat, and thus be at the point to turn sinners to Christ. Christ is just as able and willing to save souls in July and August as he is in September and October.

The Result Of Living At The Dew Point.—The church would be continually illuminated, and hence always attractive. Living at this point, the church would always be a light, guiding spiritual sailors from the breakers on one side, to the gulf stream of truth, happiness and safety. Summer or winter, spring or fall, the work would go on, humanity would be elevated, Christianity would be sanctified and heaven's inhabitants would be increased. Demons would be defeated, and angels would rejoice, while the redeemed souls would sing the praises of the Most High.

Individual Weakness Not An Obstacle.—Not to a certain extent. The individual may feel and deplore his or her weakness, but if there is the desire and effort to reach the dew point, and the light of the living spirit, is used, all will be well. There is a vase. It looks rough, and the figures uncouth, and there is no beauty that it should be desired, but put a lamp inside of the vase and a great change is wrought. The vase is illuminated. The figures stand out in bold and beautiful relief, and it is a vase of beauty, and a joy to the possessor. So with the individual, with the spirit's lamp of truth and love within, he is illuminated, self is purified by the Spirit, and there is an attractiveness beyond description.

As a church let us reach and live at the dew point of Christianity.

JOHN DUKE McFADEN.

## Occidentals.

Bro. Garber! Have you any Reports of our General Convention held at Ashland left? If so you should advertise them, and brethren who never possessed one should secure one, and those who once had one but having now mislaid it and forgotten its contents might avail themselves of an opportunity to gain much valuable information. They might learn on page 36 that there was a committee of five eminent brethren appointed to perform an important work, and they have all remained inactive and here we are two years along without an association of ministers after the Chautauqua plan. Wake up, Chairman Bashor, and let us hear from the man who made the motion at the Convention but who has remained motionless regarding this important work ever since.

Bro. Henry Wise knows that his name is mentioned on page 10 in connection with the census of the Brethren church, but he should keep the place marked lest he might forget about it.

A committee was also appointed in each state to arrange for holding State Conventions; all states have not held conventions yet, and it is possible that those having the matter in charge have never learned of their duties.

There are a few other things that might be referred to that might sound new and interesting. There is, for instance, considerable discussion regarding Ashland College, and reference is made to those who have subscribed notes and did not pay them. There are yet a few of these left over, according to information received from Bro. Keim, and what was said at the Convention might prove interesting and instructive reading to them. There are some who have perhaps never given anything towards Ashland College that might find out something to their interest by addressing Bro. Josiah Keim, Louisville, Ohio. Ashland College needs and deserves the support of all who glory in the name *Progressive Brethren*. It would be better for us to merit the name *Progressive*, which our friends, the enemy, have given us than to dispute with them over the matter; and the way to merit the name is to see to it that we be found in the front rank, among Dunkard churches, in proportion to our numbers, in education, missionary work, Sunday School work, as well as in all that is promotive of a deeper work of grace in the heart and life. Let not the "worldliness" which is found among those who love the treasures of this world more than the true riches, hinder us in doing our duty towards the cause of Christ. There can be no "progression" without a corresponding amount of sacrifice.

E. L. YODER.

## On a Missionary Tour.

I commenced a meeting, Aug. 19th, at Schoolhouse No. 8, five miles east of Marshalltown, Ia., and continued the meeting until

Friday the 30th. The two first nights of our meeting the congregations were small. On account of hearing so much about the Progressive church, some expected to see us come with all the outward adorning possible. But, as we did not in that way but in the ornament of a meek and quiet spirit, which is in the sight of God of great price, preaching Christ and Him crucified, they changed their minds saying, we look like other people, and preach like those professing Christ Jesus. After the second service, our congregation increased and by Sunday night we had scarcely room to stand and talk to the people. On the 22nd I spoke of church government. The house was well filled and two ministers of the Evangelical Church living in Marshalltown, were present.

Quite a number of the audience came up saying they were well pleased with the doctrine of the Brethren church. One said I believe every word you said; it is the Gospel of Christ. During these meetings about every other day Brother F. P. Eichorn and I visited among the people in the immediate vicinity of the Schoolhouse, having a season of prayer with all who desired. In one family with whom we met and prayed with, the old gentleman of the house is some eighty years of age, the old lady is about the same age.

Bro. F. P. Eichorn did all in his power to make the meeting a success. He borrowed some fifty chairs in town for use in the meeting, also singing books, and hired an organ.

Bro. Eichorn's noble Christian wife assisted us during the meeting, or a good part of the time in playing the organ. She is quite a good player. Our meeting closed with the very best of interest. We left an appointment for some brother to fill three weeks from the first of this month (September) Bro. John Hostetler and Bro. Edward Hady are expected. This meeting was held in a neighborhood principally made up of German Baptists and Quakers. I heard one of the Quakers best informed Preachers preach a sermon. He spoke from 2 Cor. 3:17. He managed it so not to get one drop of water in his sermon. The Quakers in this vicinity as far as I became acquainted with them, are noble hearted people. They offered their meeting house to us to preach in. Bro. F. P. Eichorn, before we commenced our meeting, asked Eld. Saylor for the use of their house; he replied: "We wouldn't think of asking you for a meeting house."

J. NICHOLSON.

Hudson, Ia., Sept. 4th.

## Top Sail, Pa.

Sister Mary Sterling, in company with her father and mother, and their little grand-daughter, came among us on Saturday, August 31st. Sister Sterling preached three very acceptable sermons for us to good and attentive congregations. Hope much good may be the result. She also gave us all a pressing

invitation to be with them at the Convention, commencing on the 13th.

Brother James B. Grabill and sister Belle Shideler are our delegates to the Sunday school Convention, and Bro. Jonathan Moore and myself are to represent us at the ministerial Conference.

On Monday morning the Sterling family started for home.

On Tuesday the 3rd of Sept., the writer was sixty years old and before eleven o'clock our friends and neighbors had so completely taken possession of our house and yard that they had perfect control, and as there was more than a hundred of them of course we had to leave them have their own way. The result was we had a very pleasant time together.

About noon a large table was set in the yard. Dinner over, Mr. Smith Johnson, in a neat little speech said the time had come when the presents were to be awarded and then commenced to hand over; the result was our meal chest was filled and our oats box would not hold all. Our wardrobe was well remembered and our cupboard has quite a different appearance inside on account of new dishes, etc., and our bed chamber is better replenished by far than it was formerly, and a new extension table now graces our dining room, a new rocking chair in the parlor, our larder well filled and indeed our money purse is better off than it was the day before I was sixty years old. I was informed that all this was given as a token of respect and was very thankfully received indeed. After a season of devotion and being dismissed with the benediction we separated, feeling sure that we would never all meet again at the birthday anniversary of the writer. Hope and pray that we may all meet above and be forever happy.

STEPHEN HILDEBRAND.

Sept. 3, 1889.

Every duty, even the least, involves the whole principle of obedience; and little duties make the will dutiful, that is, supple and prompt to obey. Little obediences grow into great. The daily round of duty is full of procreation and of discipline; it trains the will, heart, and conscience. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

It is in vain to preach to people unless you also love them—Christianly love them. It is not the smallest use to try to make people good, unless you try at the same time, and they feel that you are trying, to make them happy. And you rarely can make another happy unless you are happy yourself.—Mrs. Clark.

There is a way out of every difficulty that meets us in life. It may not be the way we like, or the way that promises great glory, honor, pleasure or reward but it is a way of deliverance, and we are bound to consider it God's way.—Joseph Owen.